Ps 96. 1st Part.
Hymn 318 Great God &c
Hymn 365 Th Spirit &c

B. 96. H. 554. 557
Hy. 104.

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Is He God of the Jews only, and not of the Gentiles also? Romans 3, 29.

Whenever man looks upon man, he sees his brother. We are bound together not merely by a common relation to God as our creator, for in that sense the whole universe is one, but we are the descendants of the same parents. God has made of one blood all men that dwell upon the face of the whole earth. The constant though slow operation of various causes, has indeed produced great diversities among the different races of men, as to the colour of the skin, & physical constitution, but these diversities are not inconsistent with community of origin. They are far less than those which exist among the different varieties of the same ~~species~~ genus, & even the same species of animals. And we know from experience, that whenever any peculiarity is once established, it is transmitted from generation to generation. The type is fixed; or if changed at all by a change of circumstances, it is by the same process as that by which it was originally induced. The points however as to which the races of men differ, even as to their physical organization, are as nothing compared to those, in which they corresponded. They all have the same members, the same organization, the same form & number of the teeth, the same skeleton, the same muscles, the same distribution of blood-vessels & nerves, the same apparatus for respiration & digestion, & all endowed with the same senses. No comparative of anatomist could hesitate, on the principles of his science, to pronounce, any two ~~specimens of our race~~ men, however they might differ, to be members of the same race. The soul however is the great distinction of man, & it is that all men have souls, spirits endowed with intellectual, social & moral faculties & affections, that proves them to be one great brotherhood The different varieties of our race may differ in the strength of their intellectual powers, as members of the same family differ, but no tribe or nation has any intellectual or moral faculty, which is not common to the whole race. All men therefore belong to the same order of intellectual beings; they ~~are~~ have one & the same spiritual nature.

We can go one step further, they are all sinners. The apostacy is common to the whole race. This is a bond of union, which supposes more than a common origin. Even from the same first ~~common~~ parent, we might have expected, some of his descendants, to be holy, even if some were depraved. As all are endowed with ~~the~~ powers suited to the knowledge & service of God, there can be no satisfactory reason assigned for the departure of all from God, except that all were included under the same covenant; that all were represented in Adam, & all fell with him in his first transgression. We stand related therefore to ~~our fellow men~~ each other ~~thus~~ not only as fellow creatures, or as fellow men, descendants of the same parent, but as fellow sinners; we have not only a common origin, ~~a common origin~~, a common nature, but a common depravity and a common condemnation.

The ~~conditi~~ nature & moral state of all men being the same, it is obvious that their spiritual wants must be the same. They all need pardon, reconciliation to God, the renovation of the heart, and preparation for that everlasting state to which all are destined. It is this community of ~~nature~~ character, neceſsities & destiny, wh. renders a common or universal religion poſsible. If the different tribes of men, had a different moral or intellectual nature, were some sinners & others unpolluted; ~~were~~ if the law & covenant under which they were placed were different, it is plain that the same system of religion, would not be suitable to all. But since all are men, the descendants of the same parent, involved in the same apostacy, suffering under the curse of the same law, a system adequate to the salvation of one, may be, & in fact is, suited for all.

The suitableneſs & sufficiency of the redemption revealed in the gospel for the salvation of all men; or the adaptation of the gospel to the necessities of the whole human family, is a topic on wh. the apostle often insists, & which he specially urges in the passage whence the text is taken. Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also. —

This is a truth with which we are so familiar that we ~~little~~ do not appreciate its importance. As We are accustomed every day to look abroad on the varied beauties of the earth, its hills & vales, its
we can see these wonders without emotion.
lakes & rivers, its fields & forests.; Every night we have gorgeous canopy of heaven spread over our heads, and seldom lift our eyes to behold its glories; but ~~to~~, the blind when suddenly restored to sight, ~~tot~~ are filled with ecstasy, in view ~~of these~~ what we look on with cold indifference. So the ~~glorious~~ truth that God is not a national God, not the God of any tribe or people, but the God & Father of all, when first clearly revealed to the apostles filled them with astonishment & delight. They were ~~long~~ & slow in coming to

the knowledge of His truth. They considered their own nation as Holy, ~~consecrated to God~~, & all others, as ~~common or~~ unclean. They regarded Jehovah as their God, & not as the God of the Gentiles. They supposed his Son was to be their King, & not the King of the whole earth. They expected to be make his kingdom, & to rule over all other nations; who were to be their hewers of wood & drawers of water, dogs to be ~~filled~~ fed with the crumbs which fell from their masters table. There is not in the Bible the record of a more remarkable ~~event~~ sudden change, than that wh. took place in the views & character of the apostles by the resurrection of Xt & by the effusion of ye Spirit at the day of Pentecost. Before they were Jews, afterwards they were Christians. Before, they interpreted all ye promises ~~as to~~ as relating to their own nation, the only Jerusalem of wh. they could form a conception, was the city where David ~~dwelt~~, ~~had~~ lived & died; the only temple of which they had any knowledge was that in wh. they had worshipped fr. their childhood, ~~worshipping~~ God; but when they received ye Spirit, the scales fall from their eyes; ~~they saw t~~ their nation sank ~~from their view~~ & the church rose on their enraptured sight; The Jerusalem that now is, disappeared; when the ~~heavenly~~ new Jerusalem, ~~the city whose builder & maker is God,~~ was seen descending out of heaven; The temple on Mt. Zion was no longer glorious, by reason of ye surpassing glory of that living temple, of the habitation of God by his Spirit. Old things passed away, all things became new. What they had mistaken for the building, proved to be the ~~mere~~ scaffolding; The sacrifices, ablutions, the burning incense the pompous ritual of the Old economy, so long regarded as the ye substance & the end, ~~was~~ were found to be mere ~~appear~~ shadows; what was the blood of bulls & goats ~~lost all its~~ to the blood of Him, who possessing an Eternal Spirit, offered himself unto God; What ~~where~~ were priests & levites, to the great High Priest, Jesus, the Son of God? What were the blessings of the Old theocracy secured by the sprinkling of the ashes of a heifer, to the eternal redemption secured by Him who is a priest for ever after the order

Melchizedek? What was access to ye outer court of a temple in wh. even ye symbol of ~~God's~~ ye divine presence was hidden ~~to~~ by a veil, & to access to God himself by the Spirit? What ~~was~~ were the tribes of Israel coming up to Jerusalem, to the long procession of nations; the Gentiles coming to ye light of ye new Jerusalem, & kings to the brightness of her rising; multitudes fr. Midian & Ephah, they too fr. Sheba bringing gold with them; the flocks of Kedar & Nebaioth, ~~the ships fr. Tarshish~~, the sons of strangers & the forces of the Gentiles, flying as a cloud, and as the doves to their windows to that city whose walls are salvation & whose gates are praise; where the sun is no more ye light by day, nor ye moon by night, but Jehovah is an everlasting light, & her God her glory.

This change in ye views of ye apostles seems to have been almost instantaneous. While Christ was upon earth, they were constantly misunderstanding his sayings, & were even, on ye night on wh. he was betrayed, contending who should be greatest in his kingdom; But the moment they received the baptism of the Holy Ghost. They ceased to preach & act like Jews, ~~but~~ and announced at once a religion for the whole world.—

I. In this sudden & wonderful change, which led them to see that ye gospel was suited & designed for all men, there are several points of great interest involved. The first & most comprehensive is, that announced in the text, that God is the God of the Gentiles as well as of the Jews. It is very strange that the Jews generally, & the apostles as Jews entertained very contracted & erroneous views on this subject, before they were enlightened by the Holy Ghost. They mistook the spirit even of the old dispensation. ~~For although~~ It is true that Jehovah chose their nation to be ~~a~~ his peculiar people ~~to himself~~, & was their God in a sense in which he was not the God of the heathen. He revealed himself to them, in a peculiar manner; instituted for them a ~~complete~~ system of religious observances; sent them his prophets to declare his will; exercised over them a special providence; & constituted them ~~as~~ in the strictest sense a theocracy. But there is nothing in the O.T. wh. justified the proud & selfrighteous spirit wh. the Jews manifested towards the heathen. They were not authorize to look upon them as reprobates shut out from the hope of salvation, as unworthy of having the same religion ~~communion with them-self~~ made known to them & urged in their acceptance. The surprize expressed by the apostles that God had granted unto the Gentiles repentance unto life; that the gate of heaven was wide enough to admit more than the descendants of Abraham, shows how entirely they had misconceived the spirit of their own religion. Their great mistake, however, was in supposing that the exclusive character ~~as far~~ was to be perpetual. They mistook a temporary for a permanent arrangement, & supposed that the extension & glory of the theocracy which was to take place under the Messiah, ~~was~~ involved nothing beyond the exaltation & extended dominion of their own nation. Their national pride blinded them to the plainest declarations of their own Scriptures, wh. foretold that God would pour out his Spirit upon all flesh, that ye Messiah was to be a light to the Gen ~~the Gentiles were to be intro~~ tiles & to make known ye salvation of God to the ~~duced into the kingdom of Christ,~~ ends of the earth; that the sons of strangers were to have a place & a name ~~above~~ better than ye sons & of daughters, & that the Redeemer the Holy One of Israel, was to be [illegible] called The God of the whole earth. - Even the beautiful & affecting parables of our Lord, designed to rebuke this very spirit, & to correct the narrow nationality of his disciples, failed to produce on their minds any adequate impression. Though they were told that ye prodigal son was to be restored to his place in his father's family, clothed in the best robe, & rejoiced over with the joy peculiar to ye recovery of the lost, yet they understood it not. But when, after his resurrection, Christ opened their understandings that they might understand the Scriptures, & especially after ye effusion of the Holy Spirit, they discovered that God was God not of the Jews only, but also of the Gentiles, & the discovery wrought an immediate change in their whole character & purposes. —

It is not to be supposed that the ~~ancient~~ ~~[illegible]~~ Jews conceived of Jehovah as a local Deity, confined in his presence to any one place, or restricted in his power or authority to any one people. From the beginning they had been taught that he was the Creator of all things, that he filled heaven & earth, that he was almighty, doing his pleasure among the armies of heaven & the inhabitants of earth. But they believed him to be indifferent to the welfare of other nations; they did not know that he had purposes of mercy for the Gentiles as well as for themselves. When they called Jehovah their God, they meant not only to say that he was the God whom they acknowledged, but that he belonged exclusively to them, that they monopolized his favour & ~~which~~ the sole heirs of his kingdom. What Christ taught them by his own expression & by his Spirit, was that God was as favourably inclined to the Gentiles as to the Jews; that the same Lord was rich towards all who called upon him; that there existed no

reason in the divine mind or in the divine
purposes, why the heathen should not
be fellow heirs & partakers of the grace
of the gospel, why they might not be fellow
citizens of the saints & of the household
of God. This is what is meant by his being the
God of yᵉ Gentiles as well as of the Jews. He
stands in yᵉ same relation to both; he is as
favourable to the one as to the other; as
ready to receive one as the other, as willing ~~ready~~
to ~~receive~~ forgive & save one as the other.
Christ came not as yᵉ minister of the cir-
cumcision only, but also that yᵉ Gentiles
might glorify God for his mercy, as it is writ
ten, Rejoice ye Gentiles with his people. And again,
Praise yᵉ Lord all ye Gentiles, laud him all ye
people. This is our ground, brethren, on wh. we stand.
We are in yᵉ church not by courtesy of man,
not by toleration, not as strangers & foreigners,
but as fellow citizens & fellow heirs.
We that were not beloved are now beloved,
we that were ~~are~~ not his people are now his peo-
ple, tho' Abraham be ignorant of us, & though
Israel acknowledge us not. It is this glorious

~~truth~~ that God is the God of the Gentiles, that he is rich in mercy & ready to forgive all who call upon him, that expands the gospel to the dimensions of the whole earth. It is no longer the sluggish Jordan flowing in its narrow bed; it is a sea of glory that flows from pole to pole. The mercy & love of God are now seen to be commensurate with his ubiquity; wherever he looks down on men, men may look up to him & say, Our Father! Praise him therefore oh ye Gentiles, laud him oh ye people, for Israel's God, is our God & Father.

II. Another great truth discovered by the apostles, wh. led them to see the suitableness of the gospel to all men, is the spiritual nature of Christ's kingdom. The old economy ~~from~~ its ~~by~~ nature was incapable of including all nations. The single provision which fixed the worship of God to one place, rendered its general diffusion impossible. Without the shedding of blood there was no remission; but sacrifices could be offered only at Jerusalem. There were the priests, the altar, the laver; there was the symbol of the divine presence; this place all ~~[illegible]~~ ye people of God were required to appear three times every year. Innumerable cases were constantly occurred which rendered ~~necessary~~ necessary attendance at the place where God had recorded his name. It was impossible therefore that men could live in obedience to the ~~old~~ requirements of the old dispensation at any great distance from Jerusalem. ~~When~~ Our Lord, ~~[illegible]~~ announced a radical change in the whole economy of religion, one which disenthralled it from all such trammels, when he said to ye woman of Samaria, "Woman, believe me, ye hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father; The hour cometh, & now is, when the true worshippers shall worship the Father in spirit & in truth; for ye Father seeketh such to worship him. God is a Spirit; and they that worship him, must worship in spirit and truth." – It is here declared, not only that the worship of God was no longer to be confined to any one place; but that there was to be a great change in the nature of the service required. There was much in the ancient institutions which rendered them a yoke wh. neither Jews nor Gentiles were able to bear, & which made it impossible that the whole world should be subjected to that mode of worship. ~~What was the Jewish religion without sacrifices & access to the temple, & how could these be enjoyed by distant nations?~~ The Hebrew ritual could not be observed out of Jerusalem, & yet almost all the blessings of the old economy were connected with those forms of worship. Those who were afar off were without an offering, without a priest, without access to God. The lamentation of David when deprived of access to the courts of God, his earnest longing after liberty of approach to the place where God revealed his glory, shows how intimately the blessings of the ancient people of God was connected with the services of the sanctuary. But now wherever two or three are met together in the name of Christ, there is he in the midst of them. The temple in wh. his people now worship, is not a temple made with hands, but that spiritual temple made without hands; it is wherever the Omnipresent God manifests his presence; its pillars rest upon ye four corners of ye earth & its top reaches above ye heavens. The Southern African & the northern Greenlander are included within its ample courts. The sacrifice which is now offered is not ye blood of bulls & goats, but the precious blood of Christ as of a lamb without spot or blemish. The incense wh. now rises before the throne of God is not that wh. comes from brazen censers, but from living hearts. The whole character of the religious worship in accordance & required by the gospel is of a kind that it can be conducted in a manner as acceptable & as profitable in all places as in any one place. Wherever God the Omnipresent Spirit is, there He may be worshipped in Spirit & in truth.—

Again, under the old economy the church had a visible head, who dwelt at Jerusalem; by him ye annual atonement for the sins of the people was made; he was their intercessor before God; he was the medium of communication between God & his people; and the arbiter & judge & director of the whole congregation. Those who were at a distance from the High Priest, were necessarily cut off from many of the most important advantages of the theocracy. Under the gospel all this is changed. The head of the church is no longer a man dwelling in any one city, but Jesus Christ exalted at the right hand of God; every where accessible, every where present by his Spirit to guide & comfort his people; ever living to make intercession for them; and who by the one offering up ~~for~~ himself has made an end of sin & brought in everlasting righteousness. ~~[The blessings of the gospel therefore may now be as freely enjoyed in a desert, as in the midst of the proudest city of Christendom, in the thatched cottage of the missionary as in the splendid cathedral]~~

The blessings & benefits connected with

the old economy were in a great measure of a temporal nature. This the apostle expresses by saying that its services availed only to the purifying of the flesh. Considered in themselves they could do no more than secure for those who obeyed them, the advantages of the external theocracy; ~~B~~ those who were circumcised were recognised as members of ye Hebrew commonwealth; those who kept the laws had the promise of fruitful seasons; those who ~~un~~ had forfeited their right ~~t~~ of ~~the~~ access to the sanctuary, had it restored by offering a sacrifice; those who were defiled by any ~~un~~ ceremonial uncleanness, might be purified within the temple by ye officiating priest. Apart from its reference to the gospel, the blessings secured by ye O. Dispensation were exclusively of an external & temporal kind; it was impossible that any of its rites sh^d take away sin. Now these benefits were not only of comparatively little value, but they were necessarily confined to a very limited sphere. They could not extend beyond the circle of which Jerusalem was the accessible centre. ~~we may imagine~~ How low must have been the conceptions of the blessings of the Messiah's reign, entertained by those who considered his kingdom as but an exaltation & enlargement of the system wh. prevailed before the advent. - And ~~we can conceive also~~ how ~~[illegible]~~ great must have been the change in the views of the apostles when they came to discover that the kingdom of Ch.t was not of this world; that its blessings were not temporal advantages, but the forgiveness of sin, reconciliation with God, the renewal of the heart, ~~&~~ and eternal life. These are blessings of infinite value. They are not connected with any locality. They are not more needed by some set of men, than by another. If these are the blessings secured by Christ, & not worldly honour, or wealth, or power, or leadership over other nations, then indeed, there is no reason why the gospel may not be preached to all men. This is an inheritance which is not lessened by the number of the heirs. It is not like the division of an estate, or the partitioning of a kingdom, where ye share of each is small in proportion to ye number of the recipients. The fact therefore, that the worship ~~service~~ required by the gospel is a spiritual service; that the blessings which it secures are spiritual blessings suited to the necessities of all men, ~~which are that lessened in value to any one though shared in by multitudes~~; & that the head of this new covenant thro' whom these blessings are dispensed is every where present & every where accessible renders ye gospel suited to the wants of the whole world. as

III. Another point of no less importance is that ye atonement by which these blessings of pardon, regeneration, reconciliation & eternal life are secured, is ~~sufficient~~ such as to lay an ample foundation for the offer of salvation to all men. This is a point also with regard to which the minds of the apostles must have undergone a great change. ~~as great~~ Under the old dispensation the blessings of the theocracy were secured by the sacrifices made on the great day of atonement, when the sins of the people ~~which~~ were confessed by the High Priest, as their representative, laid upon the head of the victim, & propitiation made by the blood sprinkled upon ye mercy seat, as ye symbol of the throne of God. By this atonement the sins of ye people considered as committed against ye external theocracy were forgiven, & ye blessd of that dispensation were actually secured. This atonement was in every sense limited. It was limited in its design to that one people. It had no reference whatever to any other nation. It was limited in its value, inasmuch as it was destitute of any intrinsic worth, & derived all its efficacy from ye sovereign appointment of God. It was moreover limited in its very nature, Being attached to a national covenant, it was available for none who were not included in that covenant. It was a Jewish sacrifice, designed for Jews; be-longing to the covenant made with Jews, describing blessings ~~w~~ in which other nations had no concern.

In complete contrast with this is ye atonement made by the Son of God. It was not limited in its design to any one people. Christ himself said that he came to lay down his life for his sheep, & other sheep he had wh. were not of that fold. And in this sense it is said that he is ye propitiation for our sins, & not for ours only but for ye sins of ye whole world. Or as this same apostle expresses it, Jesus died for that nation: and not for that nation only, but ~~also~~ also that he should gather together in one the children of God that were scattered abroad. He is therefore called not the Saviour of the Jews, but the Saviour of the world.

Neither is this atonement limited in its value. Its value is not to be measured by the intensity or duration of the Saviour's sufferings; but by the dignity of his person. This doctrine is expressly & constantly taught in the word of God. In contrasting the sacrifices of the old covenant with that of the new, the apostle does not insist upon the greatness of the Saviour's sufferings, but upon the fact of his being the Eternal Son of God. The ancient sacrifices are said to be inefficacious & therefore because they had no intrinsic value often repeated; his is declared to be effectual once for all, ~~but~~ because he offered up himself. It ~~was~~ is the nature of the offering which ~~gave~~ gives it its value. And as the dignity of Christ's person is infinite, so is the value of his sacrifice. If it sufficed to the salvation of one man, it is sufficient to the salvation of all men. ~~It is like the light of the sun, ten or thousands can see by it as well as the~~ an ~~individual~~. The light of the Sun, ~~then~~ as far as our world is concerned, is not measured by the number of those who enjoy its brightness. Millions can see by it, as well as a single individual. It is not the less because many are affected by it, neither ~~is it~~ would it be greater, though but one eye ~~was~~ enjoyed the light. So also the value of the atonement has no relation to the number of the saved. It is as great now as it ever was; and can neither be increased nor diminished, because it is absolutely infinite, it can be measured by nothing but the infinite dignity of the Son of God. (It was not indeed the divine nature in Christ that suffered; but still his sufferings were those of a divine person. In the case of a man, ~~it is the man that suffers~~ it matters little whether the pain arises from his body or soul, it is the man that suffers. So in the case of Christ, though it was the human nature that suffered, it was still the one person who as he possessed a divine nature, was of infinite in exaltation & dignity. ~~Here is no~~ There can be therefore no limitation in the value of the atonement.]

Neither is it limited in its nature. It is not more suited to one man than to another. As ~~the case of~~ the annual atonement made under ye Old dispensation, ~~was~~ belonged to the covenant formed with the whole people of Israel, & was in its nature suited to all ~~who~~ included within that covenant; so the atonement or work of Christ fulfills the conditions of that covenant under which all mankind are placed. He perfectly obeyed the precepts & suffered the penalty of the law, by which all mankind bound ~~all mankind~~; hence his righteousness, ~~w~~ being what was due from each & ~~all~~ every man, is in its nature suited to each & every man.

It is because the atonement is not limited by the purpose of God, to any one people; because it is infinite in value; & because it is in its own nature equally applicable to all men, that the gospel, which is the offer of salvation on the ground of this atonement, is suited to all men. We are authorized to go to the Jews & Greeks, to Barbarians Scythians, bond & free, yea to every creature under heaven, with the ~~&~~ offer ~~him~~ of salvation on the ground of this infinitely valuable & universally suitable atonement. And if any man refuses the offer & is lost, ~~it is~~ his blood is upon his own head. [He is condemned because he believes not on the only begotten Son of God; he rejects the counsel of God, & refuses the offer of his mercy.] He is not lost for the want of a sufficient & suitable atonement, but because he rejects that which is of infinite value & suited to all his necessities. There is nothing more legibly impressed on the surface of the New Testament than that the gospel may be preached to all men, & the gospel is the annunciation offer of pardon & eternal on the ground of what Christ has done & suffered, his righteousness therefore, or his atonement must be such that any and every man may accept & plead it before the throne of God.— omit

[It is no doubt true that whatever God does he intended to do; & it is no less true that he never intended or purposed what in fact he does not accomplish. If therefore ~~does not in fact save all men, he never intended to save them~~ we can learn what God does in time, we know what he purposed from eternity. And as we know that God does not in fact save all men, we know that such was never his purpose, & since he does in fact make the atonement effectual to y salvation of his own people, and of them only, we know that such was his purpose or design in sending his Son to be a sacrifice for sin. Christ did not come merely to make salvation possible, but actually to save his people from their sins. He did not merely remove obstacles out of the way, but he actual

ly

saves his people by his death. Such was therefore his intention, & consequently the atonement had therefore in the purpose of God a reference to the salvation of his people, which it had not to those who perish. It in fact secures the salvation of all those given to him by the Father. But this is an effect which flows from the covenant or purpose of God, rather than from ~~its~~ the nature of the work of Christ as an atonement. What therefore the Bible teaches as to the limitation of the atonement in the design of God, is no objection the suitableness of the gospel to all men. The Bible is as well suited to enlighten and sanctify one man as another, but the revelation wh. it contains was made with the definite design to sanctify the people of God, & not merely to make the sanctification of all men possible. So the atonement of Ch.t was made with the definite design to save his own sheep, & not merely to make the salvation of all men possible. Yet we send the Bible to all men, & we ~~preach~~ offer salvation in the name of Ch.t to all men. The gospel is not trammelled. We can go with it round to the world, & announce to every creature that Christ has died ye just for ye unjust to bring us unto God & that whosoever believes in him shall not perish but have eternal life.]

IV. Again, the gospel is suited for all men because its requisitions, or the conditions of salvation which it proposes are ~~suited to all~~ (such as all may perform). It requires nothing impossible. It does not require us to ascend into heaven or ~~to~~ go down into the deep. all its demands are simple, intelligible, and reasonable. It requires nothing that ~~it~~ is peculiar to any sex age, or class of men. It is not a religion for ye rich in distinction fr. ye poor, or for ye ~~[illegible]~~ poor in distinction from ye rich. [Prince & peasant must be saved, if *saved at all*, on precisely the same terms.] It is not a system of philosophy, intelligible only to the learned; nor is it a superstition wh. none but ye ignorant can embrace. It is both simple & transcendent. In all that is essential intelligible to a child, and yet the subject of delight and ~~in its doct the [illegible] Newton~~

and wonder to angels. It does not suspend sal-
vation ~~to~~ on any particular ecclesiastical con-
nexion, a matter determined, in ye vast
majority of cases, by ye accident of birth. It
does not require that we shd decide be-
tween conflicting churches, wh. has the true
succession; ~~or~~ nor does it make grace & salvation to
depend on ye ministration of a will power.
It is not a religion of any one sect, a church,
or outward organization. All that it de-
mands is nigh thee in thy heart, & in thy mouth; that is, the
word of faith wh. we preach, that if thou shalt
confess with thy mouth ye Lord Jesus, & shalt be-
lieve in thy heart that God hath raised him
from the dead, thou shalt be saved. For with
the heart man believeth unto righteous-
ness, & with ye mouth confession is made
unto salvation. It is one God wh. shall jus-
tify ye circumcision by faith, & uncircumcision
through faith.

The law, moreover, which the gospel contains
as ye rule of our obedience, is ~~[illegible]~~ great law
of love, wh. commands itself to every man's

conscience, & is suited to all the relations
of domestic, social, & political life. while It re-
quires nothing which disturbs any thing
that is good, & ~~It~~ can amalgamate with
nothing that is evil, it is still a principle
which admits of being acted out under all circumstances, & of ac-
commodating itself to all ~~the~~ states of so-
ciety, & all forms of government.

How free, how catholic, how joyous,
how pure & elevated is the spirit of the gospel.
which
reveal~~ing~~ God as an universal Father, ~~making~~
~~no distinction between Jew & Greek but being in~~
rich in mercy towards all who call upon him.
which makes known a religion confined to no local-
ity; burden'd by no expensive ritual; con-
ferring on those who embrace it no ~~external~~
exclusive privileges
~~worldly advantages or superiority~~, but the
spiritual blessings of pardon & holiness, which
reveals an ~~atonement, or in scriptural lan-~~
~~guage~~, a righteousness sufficient for all
& suited to all; which offers this righteous-
ness to all on conditions which any human
being by the grace of God may perform, and

moral ~~[illegible]~~ precepts & whose principles of religious truth & ecclesiastical organization admit of being carried out with equal purity & power in all ages & in all parts of the world.—

There are three inferences from this subject which can hardly fail to suggest themselves to every mind.—

1 The first is that the characteristic of the gospel which we have been considering, is one of the strongest collateral proofs of its divine origin. No religion can be true wh. is not suited to God its reputed author, & to man for whom it is intended. Now ye gospel is worthy of God because it supposes him to be as he in fact is, not a national God, but the God & father of all men; and it is suited ~~for~~ to man, because it meets not the wants of any one class, or any one class of wants, but it meets all ye wants of every class, tribe, or nation. But besides this, this catholicity is ye very attribute of the gospel, which it would be ye most difficult to account for on the assumption of its human origin. The apostles were Jews; the very name for all that is nar-

row, national exclusive. How is it that
the most enlarged, catholic, comprehensive
system of religion should owe its origin to
such men? A work must partake of the cha
racter of its author; but we know that the
apostles as men, ~~prior to ye effusion of the Spir~~
it, had all ye narrow & exclusive spirit of
their countrymen. ~~Even~~ They retained this
as long as their master was upon earth, and when he
spirit to ~~the very last, and when their maste~~
died, they seemed ready to despair, saying we
trusted it had be he wh. shd have redeemed
Israel. And ye last question, wh. they put to him
just as he was ascending to heaven, was, Lord
wilt thou at this time restore again the
kingdom to Israel? showing that they were
still looking for an earthly & exclusive king-
dom. Yet within a few days these men began to preach
that ye kingdom of Ch. was a spiritual kingdom,
not designed specially for Israel, but for all
mankind. This fact admits of no other solution
than that recorded in ye Acts. After they received
ye promise of ye Father, they spake as they were mov
ed by the Holy Ghost. The gospel is not the product

of Jewish minds, but of men divinely instructed & inspired.—

There is still another light in which this ~~subject~~ argument may be viewed. The revelations of God are divided into three great classes; those made before ye advent of our Lord, those made during his public ministrations, & those made after the effusion of the Holy Spirit. A comparison of these different portions of the word of God, would afford ye strongest evidence of the divine origin of the whole. In the first all ~~at first sight~~ seems national & exclusive. The ~~exaltation~~ investments of the ~~[illegible]~~ Jerusalem, and the ~~dominion~~ exaltation of ye Jews, these would ~~seem~~ to be ye grand object of desire. Still there is a constant gleaming through of the imprisoned glory; constantly recurring intimations of a spiritualization & of a spiritual kingdom of God; conveyed however in a way that renders it little surprising that they were overlooked or misunderstood. The personal instructions of our Saviour were conveyed mostly in parables, designed to convey the misapprehensions & to repress the false expectations of his countrymen, but rather intimating, than fully disclosing the full nature of his kingdom & the design of his mission. The descent of the Holy Spirit, is like a flood of light upon the whole; every thing is disclosed, What ~~what~~ was merely implied or indicated is brought clearly into view; what was dark is now explained, ~~and what was before. We often mistake in attributing too little influence to the light shed by the later books of the N.T. on those which preceded them.~~ It is the clear exhibition of the whole economy of redemption made in the books written after the day of Pentecost, which enables us to see so much of the gospel in the Law & the Prophets. But the remark which our present object suggests is, that the relation of these several portions of S.S. to each other, ~~[illegible]~~ written at intervals in the course of a 1500 years, affords a most conclusive proof of their being the work of one omniscient Spirit, who the fact that

sees the end from the beginning. And the catholic spirit of the gospel as fully developed in the later books of Scripture, is ~~an apparent op-position~~, though ~~as we~~ real agreement with the early portions of the word of God, — the flower of what had been the germ — this affords an argument for the divine origin of the whole, which, if understood, cannot be resisted.

2. If the gospel is suited to all men, ~~it becomes~~ they are without excuse who reject it. ~~all who reject it to take heed how we reject it.~~ ~~We~~ No one cannot say ~~we~~ he does not need the pardon, sanctification & eternal life which it offers. ~~We~~ No one cannot say that the righteousness which it exhibits ~~as the ground of our acceptance~~, is not sufficient or suitable to ~~our~~ his necessities. ~~We~~ cannot say that this righteousness is not freely & sincerely offered to us. We can only say, that we are not willing to forsake our sins & to accept of salvation on the terms offered in the gospel. That is, we must admit that, ~~which~~ sole reason why any perish under the sound of the gospel is that they voluntary reject the gracious offer of salvation.

3. Finally if the gospel is suited to all

men it should be sent to all men. This is the inference wh. ye apostle draws from this doctrine. If says he ~~God, made~~ there is no difference between the Jew & Greek, if the same ye God is rich towards all who call upon him, then ~~the inference is~~ it follows that all should call upon him; But how shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? & how shall they hear without a preacher? and how shall they preach, except they be sent? The gospel being suited to all & needed by all men, not for their temporal well being but for their eternal salvation, woe is to us if we do not send it to them. This is an obligation which rests on all, who have ye Gospel, ~~learned~~ ministers & people, men & women, young & old, all are bound to do what they can to make known this salvation to the ends of the earth.

Suppose your father had left a large estate, would you be acting honestly, if you entered on the inheritance, and never apprized your starving fellow heirs, whose right is as clear as your own; that there was such a possession in ~~to~~ in wh. they had an interest. Alas, of this & of far worse than this ~~have~~ are we all more or less guilty.

Let us then hereafter enter for ourselves more fully into the spirit of the truth that God is not the God of the Jews only but also of the gentiles, Let us remember that the unsearchable riches that are in Christ Jesus, is an inheritance open to all the poor & perishing, and while we thankfully apprehend those riches for ourselves, let us labour that they be made ~~to~~ accessible to all men.

Oct. 15. 1842.

Preached in ye chapel Oct. 16. 1842.
for Dr. McElroy, Nov. 13th 1842.
for Mr Hall Trenton, Dec. 4 1842.
Princeton Church Dec. 25. 1842
Chapel Sep. 7. 1856.
Chapel Sep. 10th 1865.
First Church Sep. 16. 1866.

3d. If ye gospel is thus suited to ye highest wants of man, if it fully meets all ye necess.s of his moral nature; if it offers us all we need to prepare us for ye eternal world, then ye stated ministry of the gospel is ye greatest blessing any community can enjoy. It is ye object of that ministry to unfold ye nature of the gospel, to urge its claims, & to enforce its duties. And God has made the ministry of ye word, ye great means of communicate these bless.s to mankind; for it is by ye foolishness of preaching, he saves them that believe. As you, my brethren, by ye good providence of God, are again to enjoy this great bless.g ~~ye stated~~ services of a minister ~~of gospel, I pray~~ of ye word, I pray that he came among you in ye fulness of ye blessing of ye gospel of peace.